

1951 and driven home by the recent placing on the Index of eight books on Padre Pio.

Without doubt our Lady did appear at Lourdes and at Fatima. No doubt Catholics should know the facts of these apparitions, set out in sober fashion, as was done for Fatima by Father Martindale, for example. But is it really necessary to rehearse them constantly, and not only them but quite a few unsubstantiated legends as well? Is not such a treatment apt to obscure precisely the 'message' and to make readers increasingly avid for more and more marvellous details? This danger seems to be present especially in Mr Bcevers' book. It seems a pity that so many good spiritual writers appear to be irresistibly attracted to the marvellous and neglect a field at least as worthy of their attention: the heroic lives and deaths of the martyrs of our time.

H. C. GRAEF

INITIATION A LA PHILOSOPHIE DE SAINT THOMAS D'AQUIN. Par H.-D. Gardeil, o.p. Tome II: Cosmologie. Tome III: Psychologie. (Paris: Editions du Cerf; n.p.)

Two further volumes now complete the original plan of this new French manual of Thomist philosophy, the first volumes of which were reviewed in the April number of BLACKFRIARS. Undoubtedly it is the best thing of its kind that has yet appeared.

To write a text-book of cosmology can be no easy matter, but P. Gardeil has adopted the only possible solution at an elementary level. Apart from passing references to modern theories, he has contented himself with giving 'une idée objective du système du monde, tel que l'a conçu Aristote'. How much more satisfactory than an unconvincing attempt at reconciliation. The treatment follows fairly closely the books of Aristotle's 'Physics', and is illustrated by relevant passages from St Thomas' commentary, together with the whole of his *De principiis naturae*.

The volume of psychology is rightly more ambitious, for more than any other part of St Thomas' philosophy this is of interest to non-scholastic thinkers. Especially in the chapter on the intellect, P. Gardeil has gone deeper than is usual in a manual, as is evident from the fact that for texts he has drawn largely on the difficult *Questiones disputatae*. His lucid discussions are set properly in an historical context, and take into account the work of the commentators and later scholastics. But more attention might have been paid to the chronological order of St Thomas' texts in attempting to resolve apparent conflicts; and here, as elsewhere, it would have been worth while mentioning more specialised works to which the reader whose interest had been aroused might refer. For example, in connection with the 'récente polémique' about the status of the *verbum menús*, nothing later than 'Les degrés du savoir' is quoted; surely the article of P. Kuiper

(*Angelicum*, 1938) should have been mentioned, and attention could have been drawn to P. Paissac's 'Theologie du Verbe' (1951). But it would be unjust to end without praise; all who have to teach Thomist philosophy, whether in seminaries or to laymen, are deeply in P. Gardeil's debt for these volumes.

LAURENCE BRIGHT, O.P.

THE PROSECUTION OF JOHN WYCLYF. By Joseph H. Dahmus. (Yale University Press; London, Geoffrey Cumberlege; 25s.)

This work claims to be 'an indispensable corrective to Workman's standard biography of Wyclyf'. But while it is a thorough and closely-reasoned study of events of which Wyclyf was the centre from 1377 until his death in 1384, it cannot command the respect in which Workman's less pretentious work is held. By and large it is dully didactic and the arrows aimed at Workman barbed and embittered. If Workman had been treated with less condescension, Professor Dahmus's re-telling, not to say his interpretation, of the intricacies of the issues involved in the Lambeth Trial and the Blackfriars Council would have been more compelling. A future edition of this book, if any should be called for, could do without these indiscretions. With profit also it might include the Latin text of the five Papal Bulls so excellently translated in the third chapter; and in the bibliography some books essential to a complete understanding of the theological and political background, such as those of Miss Clarke, Miss Deaneysel and Fr Aubrey Gwynn.

LEONARD BOYLE, O.P.

IRELAND OF THE SAINTS. By D. D. C. Pochin Mould. (Batsford; 21s.)

It would seem that the training of a geologist in the observation of the contours and textures of things is a good apprenticeship for a writer. At least the outstanding thing about Dr Mould's book is its sense of shape. When an author claims that her book is merely 'an outline sketch' we are apt to prepare ourselves for something a little tenuous and vague, forgetting that a good sketch should have that incisiveness of line which will convey an authentic impression at a glance. This, at any rate, is what Dr Mould's book does. It makes no pretence of original research, but it does see—and the emphasis is on the visual—the evidence in its setting. The second chapter on the geographic and historical background in pre-Christian Ireland is, for instance, a little masterpiece of telling compression.

To write of the Celtic saints as of a living tradition imposes, in terms of the imagination, less of a strain than writing about almost any other ancient Christian milieu, at least in Europe. For as Dr Mould rightly points out, 'the Irish not only maintain a deep devotion to the Celtic saints, but speak of them in the same intimate and immediately available